THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*"—I. JOHN 1: 5, 6, 7.

No. 13, Vol. LXIV. Thursday, March 27, 1902. Price One Penny.

A NEW GOSPEL DISPENSATION.

DISCOURSE DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, NOVEMBER 24, 1901, BY ELDER CHARLES W. PENROSE.

I AM thankful for the privilege of assembling with you this afternoon, my brethren and sisters and friends, to worship the Lord and to spend a little time in reflecting upon those things that pertain to our present and eternal welfare. I have just been called upon to speak, and I arise to do so, believing that I shall have the assistance of your faith and your attention, and earnestly desiring that I may be led by the Spirit of truth to say something which will be interesting to the congregation and for our mutual profit.

RELIGIOUS LIBERTY.

We are greatly blessed in dwelling in a land of liberty, where we can assemble and worship God according to the dictates of our consciences, without fear of molestation. We have the privilege in this country of thinking without being restrained, and of expressing our thoughts to others, if they will listen, without fear of punishment for being heterodox. In some countries this privilege is not enjoyed; but we dwell in this Republic, which the fathers of our country were inspired of God to set up, and which the Lord has blessed their descendants and all who have come here in maintaining. I, for one, appreciate the freedom that we enjoy and the opportunities that are afforded us of coming together and expressing our views and sentiments, and also of

declaring freely that which we believe the Lord has revealed and commanded us to deliver to others.

We are living in a very momentous age. Sometimes it is called a fast age. It is an age in which the thoughts of men can be transmitted on the wings of lightning, as it were, to all nations of the earth—to all civilized nations, at least; a day when we can quickly communicate with each other, and when nations are brought together by rapid means of locomotion and by the developments and discoveries of science. There has been great advancement in human knowledge in many departments; but it appears to me that there has not been the same degree of progress in regard to religious principles and actions.

UNBELIEF IN NEW REVELATION.

One reason for this is because the people of the present age depend almost entirely upon that which was revealed in past ages. The doctrine of present revelation is not entertained by a very great many people. Those who have been trained in the doctrines of modern Christianity, and who are paid to teach the people religious doctrines, believe that God did reveal Himself in former times, but that He does not do so in these latter times. They believe that God spake to the ancients by the prophets, and that Jesus of Nazareth, whom they believe is the Christ, came to reveal the will of His Father to mankind, and that the Apostles whom He chose went out with divine authority to proclaim His Gospel to the world; but for many centuries they have entertained the notion that the last book which is placed in the volume called the Bible contains the final revelation of God to mankind. Therefore, they do not accept any revelation from God to-day. They do not ask for it. To use their own expression, "The canon of Scripture is closed; the awful voice of prophecy is silent forever; God will no more speak to mankind Himself; what we have in the Scriptures is all that is necessary for salvation." All the Protestant sects and denominations take this view; and even the great mother church—the Roman Catholic—also denies the doctrine of continued revelation, while believing that the church is the proper interpreter of the holy Scriptures. That church places its dependence upon the things that are written in the books contained in the Old and New Testaments, and the church is but the interpreter of the things contained in those books. The head of the Roman Catholic church is claimed to be infallible in the declaration of doctrine, but they do not claim he is infallible as a man, as some people suppose. While, however, they proclaim him infallible in regard to doctrine, they do not believe that he receives new communications from the Most High. They are with the Protestant world in this doctrine, that the books of the Bible contain all that has been written that is essential for salvation; that these books, when properly understood and interpreted by the ministers of the church, contain all that is needful for people now. So that the whole Christian world to-day depends upon the things that were written hundreds of years ago.

The Latter-day Saints, belonging to the Church of which I have the honor to be a member, take different ground from this. Not but that we believe in the Scriptures. We believe that the books of the Old and New Testaments are profitable for us; that they are invaluable; that the things written by the prophets were inspired of God; that holy men of old wrote and spoke as they

were moved upon by the Holy Ghost, and that their words were the words of the Lord to the people to whom these revelations were given, and that they are profitable for us to-day. So we believe in the Bible. At the same time we think there are some mistakes in it, through mistranslation, and because the original manuscripts have not been handed down in all their purity. But, taking the Bible as a whole, although it was not revealed as a book, it is a splendid work; it is a priceless book; it is a guide to our feet and a lamp to our path; for in it we learn what God revealed in ancient times, and we get to-day some of His word that was delivered to the people in former days.

BIBLE AN INCOMPLETE RECORD.

The Bible does not contain all that God revealed in former times, because we can read in it of a great many things that were written by prophets, which are not contained in that volume. All the epistles of the Apostles are not contained in the New Testament. It speaks of a number of epistles written by the Apostles, which are not to be found in that book, but which, no doubt, were just as valuable as those which we have. Some of them were not in existence when the book called the Bible was compiled. The Bible is a collection of books, containing words that were given at different periods by different persons, in different ages under different circumstances; and these books were not compiled by divine commandment. The convocation or council which compiled them, did not pretend that God had commanded it, neither did they pretend that God gave them any word in the selection of the books which should compose the volume. They put in what they thought was right, and they threw under the table what they thought did not comport with the others. But what we have in the Bible is a spendid collection of works written by men who were inspired of God in olden times; and from this book we can learn many great and precious things, which are, as I have said, invaluable. The Latter-day Saints believe, however, just as the Bible teaches, that God is the same yesterday, to-day and forever. We also believe, according to the teachings of that book, that He is our Father, and that we are His children; that all races of men, of every nation, tongue and people, are the offspring of God; that the spiritual part of man, the inward being, which receives intelligence, which retains its identity while the body changes, and which remains intact, no matter what may take place with the outside covering—that that being is a son or daughter of the Great Eternal God, who made the heavens and the earth, the seas and the fountains of waters. Therefore, no matter what may be our complexion, or the difference between us in stature, in feature and in color, we are brethren and sisters, the offspring of Deity. The spirit of man is a son of God.

GOD THE FATHER OF ALL.

This is what we believe; and, mark you, this is what the ancients believed, as we learn by reading the Bible. This is what Jesus Christ emphatically proclaimed when He tabernacled on earth among men. He was born into the world as we have been. He was a son of God—THE Son of God. As the New Testament says, He was the beginning of the creation of God, "the firstborn of every creature." He certainly was not the firstborn among the sons of men on earth, as pertains to the body. But we understand, by the revelations of God in our time, that we are all the sons and the daughters of

God, that we existed before we came here in the flesh, and that Jesus is our Elder Brother in very deed, as He tried to make the people understand when He lived here. God is His Father and our Father, His Son and our God. He was in the beginning with God; and by Him and through Him all things were made that were made. All things, as the Apostle says, are of God, but they are by and through Jesus, who is the Christ. "In the beginning was the Word, and the Word was with God, and the Word was God," as the Apostle John has written. Jesus Christ declared to those who were with Him that they were His brethren, and He was their Elder Brother. He came from God to earth, to mingle among them, and to perform His work; and then He returned to the Father. He tried to make it clear to the people among whom He moved, that God is the Father of the human race. Said He: "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. . . . After this manner, therefore, pray ye: Our Father which art in heaven."

This great truth should be understood by all mankind. It seems to me that if people really understood and believed this, they would be a little kinder than they are to each other. There would be a stronger feeling of brotherhood between men and women and between nations, if all people understood that the sons and daughters of men who swarm upon the face of this globe which our Father has made for us, are brothers and sisters in spirit, and that we all came from that Eternal Father, no matter what may be our color or condition. We dwell here on the earth for a little time, and we shall have to go back and give an account to our Father of the manner in which we have spent that time here.

UNCHANGEABLENESS OF DEITY.

Now, if this be true—if God is our Father—He is just as much the Father of the people who dwell in the twentieth century as He is of those who lived on the earth in the first century, or of those who lived in the centuries preceding the coming of Christ. How many centuries there were we do not know. We have formed many notions and ideas about it, but it does not matter; whenever and wherever the earth was peopled, it was inhabited by the sons and daughters of God, whose spirits came from heaven, and whose bodies were formed out of the earth and the elements surrounding it. The immortal spirit is placed in the human tabernacle prepared for it by the laws of generation, and the body is quickened by that spirit. As we read in the book of Job, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." The wise man Solomon, in describing the dissolution of the body, as we read in Ecclesiastes, 12th chapter, 7th verse, finishes the description with these words: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." The spirit goes back to God, the earthly part goes back to the elements out of which it was organized, when that dissolution which we call death takes place. If, therefore, we who live in the twentieth century, are really and truly, so far as our spiritual nature goes, the offspring of God, and He is our Father, do you not think that He will be just as much concerned in our happiness and welfare, progress, enlightenment and eternal salvation, as He was of those who lived upon the earth in former times? It appears to me that it is a reasonable

conclusion to arrive at. God is the same now as He was then, and we are His children as much as the ancients were. Therefore, we can approach God, we can ask and receive, we can seek and find, we can knock and have the door opened to us. If not, why not?

THE LIVING WORD OF GOD.

But religious teachers tell us there is no need for this now. Why not? "Because we have so much Gospel light"; we are living in an age of Gospel blaze, they say. It seems to me, in reflecting upon this, that the people who had among them inspired apostles and prophets ordained of God to speak for Him and authorized to administer in His name, and who received communications from Him, certainly had greater light than we have in these last times. I take up the New Testament and read therein of the constitution and nature of the Church which our Savior established, of the blessings enjoyed by the people who embraced the Gospel which His servants preached; of the power, influence and unity that were in the Church; and I find that the people then did not depend upon books for their teaching. It is true, they had the Old Testament scriptures, and Jesus told them: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me"—as much as to tell the people that while they pinned their faith to the dead letter of the ancient word, that very word spoke of Him who brought the living word, and who was the way, the truth and the life. The Church in that day did not have to depend upon the written word; for they had among them men ordained by the Lord Jesus Christ, who Himself was ordained of God, and who gave them the same authority that He had. "As my Father sent me, even so send I you," He said to them. These men thus authorized declared to the people the word of the Lord for them—not the word that was given hundreds or thousands of years before, but the word of the Lord to them, the instructions which they needed, the teachings that were necessary under the circumstances in which they were placed; the word of the Lord to guide them; not that which Noah taught, or Moses, or any of the old prophets, a few of whose works we have here in the Bible. They had the living word of God.

[TO BE CONTINUED].

THE BLIGHT OF FASTIDIOUSNESS.

MANY people nowadays pride themselves upon being fastidious. They possess, they think, the faculty of fastidious discrimination in a marked degree, and not a few of them are even proud to think how wretched that faculty makes them. They know so well what everything ought to be that there remains almost nothing which they can enjoy as it is. Nearly all the ordinary sources of pleasure are embittered, or, rather, rendered tasteless to them, by the diligent employment of their one talent. They can like but few people, and can read but few books. The world of art seems to dwindle beneath their critical foot-rule, and with it they would drive some of the most enchanting of musical composers into outer darkness. Conversation among these fastidious folk has become a self-conscious art, which can only be practiced by those who know how, consequently general society affords them very

little amusement. No set is small enough to please them. They do not care in the least to talk to a stranger, unless he or she should have descended from some great social altitude; otherwise such contact renders them liable to encounter the shock of the commonplace. A studious avoidance of the evident sometimes makes their talk almost unintelligible to the uninitiated, whom they condemn as utterly stupid the instant that they perceive their momentary confusion; and, indeed, if ill-luck should chain them for a few minutes in the proximity of plain people, there is no saying how often, and in what various ways, the latter may not vex the delicate susceptibilities of these choicer spirits. For instance, through stupidity or malice, for even the plainest people are not always kind, they may happen upon some trite or bygone subject such as the difference between right and wrong—a difference too broad to interest the fastidious—or in lighter mood they may even speak of having enjoyed a visit to the Royal Academy. But between these two outrageous instances of philistinism there are a thousand minor mistakes by which the plain man may offend the moral and artistic nature of the fastidious person. Often, however, as they suffer, they are almost never envious. Never for one moment do they desire to change places with their less sensitive acquaintances, or grudge them the wholesome appetite which they bring to the feast of life. The man whose energies are too exuberant to be hidden, and whose admirations and enjoyments are too many to be analyzed, appears to them in the light of a contented pig.

The fastidious man usually practices some one art—in an amateur way—as well as criticizing all. Most often he takes to literature, writing being a more widespread accomplishment than either painting or music. For the work of those who get their living by writing he has an *a priori* contempt, especially if it should happen to be a good living. Failure, so long as it is sufficiently eccentric and conspicuous, presupposes in his eyes some sort of excellence. A prolific writer he invariably distrusts. Too many ideas, he argues, are liable to turn the mind of the reader from the real aim of all literature, which is, he imagines, "style." Quick work must, he fears, be bad work, in whatever sphere. He cannot believe that each man has his own pace, into which experience soon makes him to fall, teaching him exactly how fast he can do his best. Eagerness and ability go generally hand-in-hand, and the writer whose thoughts come fast is not on that account less likely to go far. In every race the fastidious are handicapped because they will not see that there is no such waste of time as to do well what is not worth doing.

Two and a half centuries ago a master of style wrote, "Good sense will never fail to give to those who possess it words to make themselves understood; but these critics reverse his dictum, and declare in effect, "A good style will always stand, to those who possess it, instead of something to say." But to do the fastidious justice, if they are hard on other men's work, they do not, as individuals, appear to be enamored of their own. They write and rewrite, correct and recorrect, sometimes for years, with what seems the humblest self-dissatisfaction. All the words that ever were derived are at their service, and they arrange and rearrange them until at last they succeed in pleasing both ear and eye without offering offense to the intellect. As a rule their subject is light—any heavy matter is likely to disturb a man's literary manner—

and we give these industrious students of composition credit for the close and continuous attention they give to trifles of which in moments of depression they must be fairly sick. Occasionally some less patient member of their band will let a short effusion see the light in a periodical, but for the most part they dread common contacts for their literary offspring, and prefer to wait till they have grown big enough to have a stiff cover to themselves and are able to maintain a fastidious seclusion. Generally when these books appear they are well printed on exquisite paper, no slip of pen or of grammar ever stains their pages, their metaphors are sorted, the periods are perfect, but their public is small. The authors enjoy a *succès d'estime* among their own friends, who admire their work for its real merit, which is polish, and also among a few outsiders, who fancy they discern a body of thought through all this clothing of fine language. Meanwhile the great majority scoff and declare that these admirers are like Hans Andersen's courtiers who saw the Emperor and imagined his clothes, only in this case they see the clothes and have only to imagine the Emperor.

But seriously how is it that fastidiousness—in the sense in which we are using the word—should be to those in whom it is the dominant quality such a pitiable source of weakness, and should be able to destroy so completely that strong sense of happiness and of the enjoyment of life which is the best soil wherein to cultivate every kind of success? One reason is, perhaps, that there is no atmosphere so prejudicial to mental and moral strength as that of a small clique guarded by a shibboleth.—*Spectator*.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

SALT LAKE is soon to have a new Presbyterian church, to cost $100,000.

THE Welsh people of Utah celebrated St. David's Day, March 1st, in fitting style.

MISS JESSIE STERLING of Leeds, Washington county, died very suddenly in Salt Lake the 5th inst.

UTAH'S senators are working hard for the opening to settlement of the Uintah Indian reservation.

APOSTLE HEBER J. GRANT, president of the Japanese Mission, will attend the General Conference in Salt Lake in April.

CHARLES E. MAYNARD of Ogden met a shocking death under the wheels of a Southern Pacific switch engine the 9th inst. He was 62 years of age.

BIDS for the construction of the Federal building in Salt Lake have now been asked for, the structure to be completed in two years. It will cost half a million dollars.

WILLIAM T. DINWOODEY, son of Henry Dinwoodey, the Salt Lake furniture dealer, died at San Francisco, California, the 6th inst., of Bright's disease. He was a promising young business man, 33 years of age.

THE Salt Lake Tabernacle choir started on its excursion to the Pacific coast the 14th inst. The party numbered 500 souls, and the itinerary included the principal cities of California. They were scheduled to return the 24th inst.

HALF of the capital stock of the Utah Sugar company has been sold to eastern parties for the sum of $1,334,934. This gives the stock a value of $18 per share. It is understood that the sale was made to prevent threatened competition in the Utah field by outside capital. It is said that the control remains in Utah.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 27, 1902.

EDITORIAL.

THE "WHY" OF THE MATTER.—That men should come from abroad to Christianize Christian England, is a matter not easily understood by those not of our faith. They readily understand why missionaries should be sent to the Orient and the semi-civilized isles of the sea, but why they should have the effrontery to penetrate the precincts of such a religious center as this, is altogether beyond their mortal ken. In fact, the very thought of such a thing is so repulsive to churchpeople in general, that the Elders of this Church find it quite difficult, at times, to make known the message they have to bear.

There are many plain reasons why Christian England should be proselytized, the first of which is because such dense ignorance prevails concerning it. Were the people more conversant with the word of God, they would have known long ere this that there was great need for just such a movement as that the Latter-day Saints are engaged in. The Scriptures are teeming with the story of the latter days; how God should again set His hand for the last time, and gather scattered Israel from every land under the sun; how He should raise up Prophets and Apostles to lead, guide and direct His people; how the Gospel should be restored through the medium of an holy angel, and how this Gospel of the kingdom should be preached in all the world for a witness, before the end should come. These things are plainly written in the Scriptures; and they should go a long way in solving the problem of the present day.

Again: If there was to be a restoration there must have been a taking away. Proof of this is also furnished by the Scriptures. The Prophets and Apostles foretold it in plain terms. The Lord said through Amos that the day would come when He should send a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Paul also predicted it in these words: "For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Bible commentators also bear similar testimony; in fact, their words point to the fulfilment of the predictions referred to. Of conditions in the second century the learned Dr. Mosheim writes: "The Christian bishops multiplied sacred rites for the sake of rendering the Jews and Pagans more friendly to them, and a large part of the Christian observances and institutions, even in this century, had the aspect of Pagan mysteries." John Wesley said that the reason the spiritual gifts were not enjoyed by the church in his day, was "because the love of many has waxed cold, the Christians have turned heathen

again, and have only a dead form left;" while Dr. Adam Clark, commenting on the fourth chapter of Ephesians, declared that "all these officers and the gifts and graces conferred upon them were judged necessary by the Great Head of the Church, for its full instruction in the important doctrines of Christianity. The same officers and gifts are still necessary and God gives them, but they do not know their places."

These are a few of the reasons why the Elders of the Church of Jesus Christ of Latter-day Saints are sent to England. They have come forth with a message of salvation—the pure Gospel of Jesus Christ. They claim that it has been restored; that men have been divinely commissioned to preach and teach it, and to officiate in its holy ordinances; and that the apostasy was so complete and universal in its character, as to render alien to the faith every denomination springing or seceding from, the Mother church. That there is virtue in the mission of "Mormonism" every unbiased individual will testify; and that there are good reasons for its missionaries invading educated and cultured England, will appear quite plain to all who will but take the trouble to investigate. Besides, they make claims that are made by no other church extant, and as their claims are in direct harmony with the Scriptures, not varying one iota, they occupy a position the importance of which should at once appeal to every sincere and honest seeker after truth. Thus the presence of "Mormon" missionaries in England—and elsewhere, for that matter—is clearly accounted for.

Kindness of the Hull Press.—We have had pleasure the past week in perusing a number of extracts from Hull papers, the same dealing with the meetings of the Grimsby Conference, and giving in an impartial and unbiased manner synoptic accounts of the addresses made upon that occasion. It is refreshing to note the fairness with which the press of that city dealt with the meetings held, and is evidence of the growing tendency the world over to regard the Latter-day Saints as a people worthy, at least, common courtesy and respect, something which has been pretty generally denied them in times past. The Hull papers are to be commended for their kindly feelings, and they will lose nothing by telling the truth, even though it be concerning a sect that is everywhere spoken against. We append the following from the accounts given:

Daily Mail, March 18: On Sunday last the semi-annual Conference of the Church of Jesus Christ of Latter-day Saints took place in the Lecture Hall, of the Assembly Rooms. There was a good attendance of Hull and Grimsby members. The predominant note of the religion of this rapidly growing denomination is simplicity both in church and in home. Themselves sedulously observant of a code of conduct that approaches the ascetic, the "elders" of this little church preach a similar simplicity to their congregations, and their services have an atmosphere of plain devotion reminding one of the early New Englanders.

"When I see the conditions existing in the world, and observe these little boys and girls without anyone to guide them, it makes my heart ache, and I would like to take them in my arms and tell them of Jesus. I would like to extend to them the privileges our Utah children enjoy in the Sunday schools, in Primary associations and in religious classes."—Miss Margaret Thurman, Latter-day Saints Missionary, on Sunday.

A report of the work of the Latter-day Saints in this district shows that there are 332 members of the faith in the Grimsby Conference, and that proselytizing is being carried on in Hull, Grimsby, Bridlington and Driffield with considerable success by the ten "Elders" engaged in these places.

* * * *

Daily News, March 17: It is an undoubted fact that there is a great deal of misconception existing, even in this enlightened age, as to the customs of the members of the Church of Jesus Christ of Latter-day Saints—better known as Mormons—with regard to marriage. A conference of this sect was held in Hull yesterday, and a *Hull Daily News* reporter was informed that the practice of having more than one wife became extinct by an order of the leaders of the community a number of years ago. This was due to the fact that they, after having originally formed their own laws in Utah State, wished to abide by subsequent laws, according to their articles of faith, one of which says: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

Addressing the conference of the Church of Jesus Christ of Latter-day Saints, in Hull, yesterday, Elder Adams said that after living amongst those people for twenty-one years, although a British-born subject, he bore testimony that they were the most honest class of people that ever lived on the earth.

TRIBUTE TO "MORMON" SUNDAY SCHOOLS.—The following may benefit and set right the readers of the *Christian Age*. It is a special to the *Deseret News* from Washington, D.C., under date of March 11, 1902, and pays an unsolicited though highly appreciated tribute to "Mormon" Sunday schools:

Marion Lawrence, superintendent of Sunday schools, Congregational church, Toledo, Ohio, addressed a large meeting of Sunday school workers here last evening. He described the Sunday schools of Salt Lake, and said the Mormon schools were the best in the world.

A. B.

NEXT week's STAR will contain another interesting letter dealing with President Lyman's tour of the Holy Land. It is written from Jerusalem and describes in detail that wonderful city, its historic environs and the habits and customs at present prevailing there. All Latter-day Saints should read it.

THE *Deseret News* reports the death at Mesa, Arizona, March 8, 1902, of Elder Henry C. Rogers, counselor to President C. R. Haker of the Maricopa Stake of Zion. Elder Rogers was the son of Dr. David Rogers and Martha Collins Rogers, and was born in New York State, October 18, 1833, being in his sixty-ninth year at the time of his demise. For years he was a resident of Provo where he held numerous positions of trust, but in 1875 he was called to go to Arizona where he has remained ever since, being one of the very first to make settlements in that country. A large family survives him. To his memory Apostle John Henry Smith pays the following tribute: "A better man, one truer to his convictions, never lived than Henry C. Rogers. He was a diamond in the rough, a man of pure gold, who won the affections of all men who knew him, and the Indians all loved him for the reason that he would get out of his bed at any hour of the night to render them assistance. I was associated with him in Provo, and I know that a more loyal heart than his never beat." Peace to his ashes.

RELEASE.—Elder David Burnett of the Scottish Conference has been honorably released to return home on account of failing health, and will sail from Liverpool per steamship *New England*, on Saturday, March 29th.

DEPARTURES.—Elders Philip Rausch and Samuel Gustaveson sailed for home to-day per steamship *Dominion*, having in charge a company of German and Welsh emigrants.

CONFERENCE NOTICE.—The Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, Norwich district, will be held on Sunday, April 6, 1902, in Gordon Hall, Duke Street, Norwich, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. All are cordially invited.

THE SHEFFIELD CONFERENCE.

THE Sheffield Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, was held in the Victoria Rooms, 83 William Street, on Sunday, March 23, 1902, President Caleb D. Brinton presiding.

The morning service commenced at 10:30, there being in attendance Elders Joseph Eckersley, Caleb W. Haws and Sister Rhoda A. Lyman of the Liverpool office; President William Horsley of the Bristol Conference; Elders George T. Badger and Alfred Cordon of the Grimsby Conference; Harry W. Cushing of the Nottingham Conference; Henry A. Cleveland of the Leeds Conference, and Joseph H. Knowles of the Manchester Conference.

After the usual opening exercises the Sacrament was administered by Elders Joseph P. Cooper and Thomas J. Howells. President Brinton then made an address of welcome, after which the general authorities of the Church, with Apostle Francis M. Lyman as President of the European Mission, were presented and unanimously sustained. Elder Caleb D. Brinton was sustained as President of the Sheffield Conference, John H. Wheeler as clerk, and the following Elders as the traveling ministry: John H. Hobson, Sister Emily M. Brinton, John H. Wheeler, James Adams, Thomas L. Beech, Joseph P. Cooper, Joseph C. Wood, Henry Coulam, Thomas J. Howells and William Alonzo Childs.

The statistical report for the past six months was read as follows: Missionaries from Zion—Seventies, 6; Elders, 2; Ladies, 1. Local Priesthood—Elders, 14; Priests, 10; Teachers, 3; Deacons, 11. Members, 257; children of members, under eight years of age, 49; total total number of souls, exclusive of missionaries from Zion, 344. Baptisms—children of members, 4; new members, 17. Confirmations, 21. Children blessed—of Church members, 15. Died—over eight years old, 1. Strangers' houses visited—with first tract only, 3,229; by first invitation, 429; by re-invitation, 683. Gospel conversations, 2,165. Tracts distributed—from door to door, 24,517; in open air meetings or otherwise, 1,619. Books distributed—sold, 34; loaned, 145; given away, 88. Meetings held—hall, 130; cottage, 39; out-door, 94; Sunday schools, 57; M. I. A., 16; Bible classes, 54; Priesthood, 32. New subscribers for the STAR, 10.

Elder Eckersley expressed himself as highly pleased with the unanimity of

the Saints in voting. Spoke of the absence of President Lyman, who was touring the Holy Land, having been moved upon by the Holy Spirit to do so. The speaker also alluded to the privilege the Latter-day Saints had in partaking of the holy emblems of the body and blood of our Lord and Savior. Elders Cordon, Cleveland and Hobson made timely remarks, referring to the restoration of the Gospel, exhorting the Saints to diligence, and bearing testimony to the divinity of the work.

On reassembling at 2:30 p.m., Elder Haws was the first speaker. He dealt with the spirit of sacrifice manifested by the Elders in leaving their homes and loved ones for the Gospel's sake; also commented on the first principles of the Gospel. Elder Badger also spoke, showing that the Saints could not afford to harbor malice and hatred toward their fellow men. President Brinton again welcomed the audience, and bore a powerful testimony to the truth of the Gospel.

Elder Eckersley occupied the remainder of the time, declaring that the work of the Lord was destined to ultmately fill the whole earth, and bearing a powerful testimony to the restoration of the Gospel.

The evening meeting at 6:30 was held in the Vestry Hall, on Cemetery Road, where an audience of about 350 souls, a large number of whom were investigators, gathered and listened with attention while Elders Howells, Cushing, Adams and President Horsley portrayed unto them the glorious principles of the Gospel, each testifying with all soberness that the plan of salvation as taught by Christ and His disciples, was again upon the earth to save and exalt all who would be obedient. During the Conference the choir rendered the anthems, "I Was Glad When They Said Unto Me" and "Let The Mountains Shout For Joy."

On Monday at 10 a.m., Priesthood meeting was held, at which excellent counsel was imparted to all present.

JOHN H. WHEELER, Clerk of Conference.

ETERNAL PUNISHMENT.

IN a little pamphlet compiled and published in a southern Utah settlement, the author insists that the doctrine of eternal damnation, as taught by orthodoxy in the past, is scriptural and true. He professes to believe in the Gospel and the standard works of the Church, but he alleges that these have been misconstrued by the great majority of the Latter-day Saints.

The trouble with the compiler of the pamphlet is that he thinks the word "eternal" in the Scriptures, whenever used to designate the consequences of sin hereafter, refers to the duration instead of the nature of the punishment. He supposes that the sacred writers, when speaking of eternal death, eternal misery, always mean a "never ending," or "everlasting" condition. There could scarcely be a greater mistake.

The Apostle Paul clearly explains the true meaning in which the word "eternal" frequently is used. He says (2 Cor. iv: 18): "For the things which are seen are temporal; but the things which are not seen are eternal." By this definition, temporal punishments are those that are "seen"; those that

are suffered during the temporal existence, while eternal punishments are those not "seen"; those that will be meted out on the other side of the veil.

With this the explanation given in the Doctrine and Covenants perfectly agrees; for there it is written (Sec. 19): "Eternal punishment is God's punishment. Endless punishment is God's punishment." That is to say, it is called "eternal" because God, who metes it out, is eternal. It is called "endless" for the same reason.

This revelation also conveys the truth that, as God is eternal and his laws are eternal, His punishment must always be ready for the transgressor, who will "go into" or suffer that eternal punishment as long as justice shall determine, and then mercy will claim its own. In other words, while the punishment, as a condition awaiting the disobedient is everlasting, they remain in it only until forgiveness comes or they have paid "the uttermost farthing."

The Scriptures, both ancient and modern, plainly reveal that the great majority of mankind finally will be redeemed from sin and all its terrible consequences. But as to the "sons of perdition," who, by their opposition to God and His Son, place themselves beyond redeeming love, both in time and eternity, it is not revealed what their ultimate fate will be. They cannot obtain forgiveness, being in voluntary rebellion. They willingly throw their lot in with the Adversary and his angels, and they go away to a condition which is described as "everlasting punishment," which is both "endless" and "eternal." They go to "reign" with "the devil and his angels," "where their worm dieth not, and the fire is not quenched, which is their torment."

But lest these solemn terms should be misconstrued, the divine revelation expressly adds that the duration and nature of their condition is entirely beyond human knowledge. "And the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to those who are made partakers thereof." (Doc. and Cov., 76: 31-48).

This is exceedingly clear. We are taught that all the children of the Eternal Father, who die without being reconciled to Him through the atonement of His Son, and acceptance of His conditions, will in eternity suffer the consequences, until, through suffering they learn obedience, when the arms of the merciful God will be, as ever, extended to them; also that some human beings continue in their downward course, until they become lost forever. But their fate not being revealed, it is idle to make it the subject of speculation and controversy.

It deserves notice that a great change has taken place in the attitude of modern thought on the subject of eternal punishments, since this doctrine was revealed through the Prophet Joseph seventy years ago. At that time church people were frequently excited by word pictures in which sinners, and even innocent infants, were painted as burning, boiling and sizzling in lakes of fire for ever and ever, always suffering death and never dying. To-day there is hardly a pulpit in which such a doctrine is taught. The creeds may retain it, but the preachers are either silent on that part of their creed, or give it a figurative interpretation, if they do not flatly deny its truth.

People have learned to look upon God as the merciful Father, and not merely as the stern, unapproachable Ruler. There is also a better under-

standing of the modes of speech, the parables, figures, and similes found in the sacred compositions of the oriental writers, and it is, consequently, easier to render the references made to eternal conditions, in western, matter-of-fact language.

To these facts should be added the testimony of the Gospel, which, being the genuine, unalloyed truth, commends itself to all honest, truth-loving souls, no matter what their faith otherwise may be. And thus the change has been brought about, which has filled thousands with love for God and hope for eternity. The old notion of "eternal hell fire," as commonly understood, made infidels, Universalists and Unitarians of many honest thinkers. It filled the hearts of others with gloom and despair. It caused Henry Rogers to exclaim:

"For my part I should not grieve if the whole race of mankind died in its fourth year. As far as I can see I do not know that it would be a thing much to be lamented."

It made Albert Barnes say:

"In the distress and anguish of my own spirit I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, and why the earth is strewed with the dying and the dead, and why man must suffer to all eternity."

The light shed on the subject by the restored Gospel removes all such perplexities. It lifts the dark veil and reveals to us that the final victory over sin, death, the grave and the Evil One belongs only to God and the Lamb.—*Deseret News.*

AN UNEXPECTED TESTIMONY.

In the year 1887, while engaged in missionary work in the city of Bristol, England, I attended a lecture delivered by the celebrated English infidel, Charles Bradlaugh. There was an association in Bristol, called the Free Thinkers, and the lecture was delivered under their auspices. Among the prominent members of this organization was a Mr. John W. White; it was at his solicitation that I attended the lecture. Mr. White had gained the warm friendship of the "Mormon" missionaries, in the Bristol Conference, by a very earnest and manly defense he made in behalf of the "Mormon" people as a whole, and their missionaries in particular, in answer to the false and dreadful accusations made against them by an apostate, William Jarman. Mr. White challenged Jarman to a public debate on the "Mormon" question, and he defended our Elders, and people, through the public press of the city. At the time Mr. White commenced his defense of the Latter-day Saints, it required considerable courage to speak in their favor. It was during the period known as the "crusade," and there were but few non-"Mormons," at home or elsewhere, possessed of sufficient fortitude to defend the people who were at that time so universally spoken against. Mr. White made the missionaries welcome at his home, and treated them with the greatest kindness. When he invited me to attend the Bradlaugh lecture, I felt it was my duty to do so out of courtesy to him, and I had a desire as well to hear the noted lecturer. The title of the lecture was, "Is Christianity a Persecuting Religion?" The subject was one that would readily attract a person engaged in missionary work.

At the appointed time, I found myself one of a large audience composed entirely of men. Mr. Bradlaugh proved to be a very entertaining speaker, and commanded the strict attention of all present. The gentleman wasted no time on preliminaries, but at once launched into the subject. It was evident from the very start that he was well acquainted with the religious history of the world, so far as it in any way related to persecution. Before he took his seat, he had made a terrible arraignment of more than one religious denomination. He portrayed in graphic, touching, and telling language, many of the dark and damning deeds of the Inquisition, the dreadful massacre of St. Bartholomew, and other heartless and murderous deeds, that had stained with a blackness that cannot be erased, some of the pages of the religious history of mankind. He also proved that the great Mother church did not stand alone in deeds of blood. It was shown that some of the Protestant churches, when in full power, were ready to lay an iron hand upon those who differed from them in belief, and that they also had not hesitated to imbrue their hands in the blood of their fellows. Mr. Bradlaugh presented evidence that established beyond all question the fact that the sects of Christendom, in the past, had frequently given way to a spirit of hatred and persecution entirely at variance with what the spirit of Christianity is understood to be.

While I sat listening to the story that was related, I could not help noticing that in all that was said, not one word from the Scriptures justifying persecution had been produced. No act of either Jesus or His Apostles was referred to as permitting persecution. It had been proven that the sects had persecuted each other, but no proof had been advanced tending to show that the Gospel of Jesus Christ had aught in it of a persecuting character.

At the close of the lecture, a young man by the name of Proctor arose, and asked the following questions:

In the early days of Christianity, were not the converts few in number, and drawn generally from the ranks of the common people; and were they not entirely without power or influence in the affairs of the government?

Mr. Bradlaugh.—Yes.

Mr. Proctor.—Is it not also true, that against this handful of people there was arrayed the great Roman Empire, with its soldiers, civil officers and other powers; and in addition to this, the religious bigotry and hatred of the people, especially of the Jews; all combined in a determined effort to destroy the Christian church?

Mr. Bradlaugh.—They were bitterly opposed.

Mr. Proctor.—Does not the growth of the Christian church, in the face of such deadly opposition, from a government possessed of such unbounded and overwhelming power, prove that the Gospel story is true, and that the early Christians were preserved by some supernatural power that was more potent than even the mighty empire of Rome?

I thought Mr. Proctor had propounded a question that could not be easily answered. I was all attention when Mr. Bradlaugh gave the following reply:

The growth of the early Christian church in the face of hatred, opposition and overwhelming numbers was not as remarkable as the growth of the "Mormon" Church in America, under similar conditions. Will you say, because of this extraordinary success, that God has been with the "Mormon" people?

As Mr. Bradlaugh took his seat, a ripple of laughter passed over the audi-

ence, and Mr. Proctor sat down in considerable embarrassment. It was evident from the reply, that Mr. Bradlaugh was unable to account for the wonderful preservation of the early Christian church. He dodged the question, by hiding behind the mountain of prejudice which he knew existed against the Latter-day Saints; feeling sure, no doubt, that no one in his audience would for a moment admit that God had been with the "Mormon" people.

The history of the world abundantly proves that whenever a very strong power has made war upon a very weak power, the latter has been destroyed.

The two most notable exceptions to this general rule are found in the history of the primitive Christian church, and in the history of the Church of Jesus Christ of Latter-day Saints. Both flourished and gained strength in the face of the opposition of the mightiest forces that could be arrayed against them.

Writers on Christian evidences point to the vitality of the early church as one of the most remarkable proofs of Divine favor. That history has a parallel in these latter times in the followers of Joseph Smith.

The cry of the Saints to-day, as in the past, in the face of mobbings, drivings, plunder and death, is the same as it was anciently: "Peace on earth, good will to men." This spirit of forbearance is a strong testimony that God is with the "Mormon" people. The unbelief of Mr. Bradlaugh and his audience does not alter this glorious truth.—Joseph W. McMurrin, in the *Improvement Era.*

"The longer I live the more deeply am I convinced that that which makes the difference between one man and another, between the weak and the powerful, the great and the insignificant, is energy, invincible determination; a purpose once formed, and then death or victory. This quality will do anything that is to be done in the world, and no two-legged creature can become a man without it."

DIED.

Baxter.—In Salt Lake City, February 25, 1902, of pneumonia, Winifred M., daughter of George and Rosa Underhill Baxter; aged 8 months and 13 days.

CONTENTS:

A New Gospel Dispensation ...	193	Tribute to Mormon Sunday Schools	202
The Blight of Fastidiousness ...	197	Editorial Notes	202
News of the Great West... ...	199	Release and Departures	203
Editorials:		The Sheffield Conference ...	203
The "Why" of the Matter	200	Eternal Punishment	204
Kindness of the Hull Press	201	An Unexpected Testimony ...	206

EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.